

THE GREAT CONTRAST

(Between Israel Nationally And The Church Mystically)

By William B. Hallman

INTRODUCTION:

It is an absolute necessity to “Distinguish between the things that differ” (Philippians 1:10) if we are to escape all the confusion and the delusion present on every hand. To unite what God has separated is just as gross a violation of His Will and Word as it is to separate what He has united.

We are always confronted with the Voice of Intellectualism on the one hand and the Voice of Fanaticism on the other. Both fail “to rightly divide the Word of Truth” (2 Timothy 2:15).

To disregard the distinctions between Israel as God’s earthly people as a nation and the Assembly, the Body of Christ as God’s heavenly people can result only in confusion regarding an understanding of God’s Word.

We must deal with Israel as The Nation from among all the other many nations and with the Assembly called “The Assembly, the Body of Christ”. The presentation of Israel’s Position and Possession as related to the earth is in Genesis 13:14-17: “And the Lord said unto Abram, after that Lot was separated from him, ‘Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest to thee will I give it and to thy seed for ever. And I will make they seed as the dust of the earth, so that if a man can number the dust of the earth then shall thy seed also be numbered. Arise; walk through the land in the length of it and in the breadth of it, for I will give unto thee.’ Then Abram removed his tent and came and dwelt in the plain of Mamre which is in Hebron and built there an altar unto the Lord.” The Position and Possession of the Church as related to “the Heavens” is found in Colossians 3:1-3: “If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God.”

God is sovereign in His choice of people and things. He exercises an authority above which there is no other. God’s electing choice is the link between His initial purpose and His ultimate accomplishment. “The Lord of hosts hath sworn saying: ‘Surely as I have thought so shall it come to pass; and as I have purposed so shall it stand’” (Isaiah 14:24). “And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28). “According to the eternal purpose which He purposed in Christ Jesus our Lord” (Ephesians 3:11).

1-A THE DIVINE PROCLAMATION

(For Israel) Her Selection

1. As to the Fact: “For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth” (Deuteronomy 7:6). “Thou art the Lord the God Who didst choose Abram and broughtest him forth out of Ur of the Chaldees and gavest him the name of Abraham” (Nehemiah 9:7). “Yet now hear O Jacob My servant and Israel, whom I have chosen” (Isaiah 44:1).

2. As to the Time: “And say unto them: ‘Thus saith the Lord God; In the day when I chose Israel and lifted up Mine hand unto the seed of the house of Jacob and made Myself known unto them in the land of Egypt when I lifted up Mine hand unto them saying, I am the Lord your God’” (Ezekiel 20:5). “Then shall the King say unto them on His right hand ‘Come ye blessed of My Father, Inherit the kingdom prepared for you from the foundation of the world’” (Matthew 25:34).

3. As to the Person: “And the Lord appeared unto Abram and said: ‘Unto thy seed will I give this land’ and there builded he an altar unto the Lord, Who appeared unto him” (Genesis 12:7). God came down to man – EARTHLY MATTERS CONSIDERED.

1-B THE DIVINE PROCLAMATION

(For The Church) His Selection

1. As to the Fact: “According as he hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love” (Ephesians 1:4).

2. As to the Time: “According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love” (Ephesians 1:4). “Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began” (2 Timothy 1:9). “In hope of eternal life which God that cannot lie promised before the world began” (Titus 1:2).

3. As to the Person: “If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made known unto me the mystery; as I wrote afore in few words” (Ephesians 3:2-3). “Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the word of God” (Colossians 1:25). The Apostle Paul is the person – HEAVENLY MATTERS CONSIDERED.

2-A THE DEVINE REALIZATION

(For Israel - Her Election)

1. For God's Glory: "Even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him." (Isaiah 43:7). "This People have I formed for Myself; they shall show forth My praise"(Isaiah 43:21). "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deuteronomy 7:6). To show forth His praise. To be a special people unto Him. In the Earth God is to have a people with heavenly glory.

2. Establish a Nation: "And I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be a blessing" (Genesis 12:2). "And He said: 'I am God the God of thy father; fear not to go down into Egypt for I will there make of thee a great nation'" (Genesis 46:3). "For wherein shall it be known here that I and Thy People have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy People from all the people that are upon the face of the earth" (Exodus 33:16). "For from the top of the rocks I see him and from the hills I behold him: Lo the People shall dwell alone and shall not be reckoned among the nations" (Numbers 23:9). A Nation to be distinct and separated from all other nations.

3. Dominion and Supremacy on Earth: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isaiah 60:12).

4. To Bring Christ into the World: "Now to Abraham and his seed were the promises made. He saith not, 'And to seed' as of many; but as of one, 'And to thy Seed' which is Christ" (Galatians 3:16).

5. To Proclaim the King to the World: "And Jesus came and spake unto them saying, 'All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world; Amen'" (Matthew 28:18-20).

6. To Give the Written Word to the World: "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God" (Romans 3:1-2). "Who are Israelites; to whom pertaineth the adoption and the glory and the covenants and the giving of the law and the service of God and the promises" (Romans 9:4). Every book in the Bible was written by a Jew, with the possible exception of Luke.

7. To Bring Israel into the Land to be Jehovah's Glorified Nation: "And I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites" (Exodus 3:8). "Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God" (Isaiah 62:3). "That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I and said, 'So be it O Lord'" (Jeremiah 11:5).

8. To Bless all the Nations of the Earth: “And I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be a blessing” (Genesis 12:3). “Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him” (Genesis 18:16). “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice” (Genesis 22:18). “And I will make thy seed to multiply as the stars of heaven and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed” (Genesis 26:4). “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying: ‘In thee shall all nations be blessed’” (Galatians 3:8).

2-B THE DIVINE REALIZATION

(For the Church – His Election)

1. For God’s Glory: “To the praise of the glory if His grace wherein He hath made us accepted in the Beloved” (Ephesians 1:6). “That we should be to the praise of His glory who first trusted in Christ” (Ephesians 1:12). “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory” (Ephesians 1:14). “Being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God” (Philippians 1:11). To show forth His praise the Church is an exhibition of His grace and glory. In the Heavens God is to have a people for His heavenly glory.

2. Build the Body: “And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of Him that filleth all in all” (Ephesians 1:22-23). “In Whom ye also are builded together for a habitation of God through the Spirit” (Ephesians 2:22). “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:12). “And He is the Head of the body, the church; Who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence” (Colossians 1:18). A Body to be distinct and separate from all other bodies.

3. Dominion and Supremacy in Heaven: “And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of Him that filleth all in all” (Ephesians 1:22-23). “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” Ephesians 3:10).

4. To remind the world of the Risen, Ascended Christ: “And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of Him that filleth all in all” (Ephesians 1:22-23). “Wherefore God also hath highly exalted Him and given Him a name which is above every name” (Philippians 2:9).

5. To Proclaim “the unsearchable riches of Christ” the Head to the World: “Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery” (Ephesians 3:8-9). “Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory” (Colossians 1:25-27).

6. To Initiate the Body into the Truth of the Mystery: “Whereby when ye read ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men” (Ephesians 3:4-5). “Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in (among) you the hope of glory” (Colossians 1:25-27). “And He gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:11-13). “Holding forth the word of life that I may rejoice in the day of Christ that I have not run in vain neither labored in vain” (Philippians 2:16). “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

7. To Take the Body out of the World and Present it a “Glorified Church”: “That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish” (Ephesians 5:27). “In the body of His flesh through death to present you holy and unblameable and unproveable in His sight” (Colossians 1:22). “When Christ Who is our life shall appear then shall ye also appear with Him in glory” (Colossians 3:4).

8. To Bless all the Orders in the Heavenlies: “Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ” (Ephesians 3:8). “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” (Ephesians 3:10). “Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen” (Ephesians 3:21). “Which in His times He shall show, Who is the blessed and only Potentate the King of kings and Lord of lords” (1 Timothy 6:15).

3-A THE DIVINE RECOGNITION

(For Israel – Her Calling)

With God in the matter of calling, there is no repentance: “For the gifts and calling of God are without repentance” (Romans 11:29). Therefore God’s calling is irrevocable. The Divine Calling is in perfect accord with God’s sovereign purpose, exercised in His wisdom and power.

1. The Designation: “Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last” (Isaiah 48:12). Israel is “My Called”.

2. The Separation: “Now the Lord had said unto Abram, ‘get thee out of thy country and from thy kindred and from thy father’s house unto a land that I will show thee” (Genesis 12:1). “Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him” (Genesis 18:18). Abraham was called from among the nations.

3. The Foundation: “But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth and called thee from the chief men thereof, and said unto thee, ‘Thou art My servant, I have chosen thee and not cast thee away’” (Isaiah 41:8-9). Israel was chosen and called.

4. The Condition: (at the time of the call) “And Joshua said unto all the people, ‘Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham and the father of Nachor; and they served other gods’” (Joshua 24:2). “Fear not thou worm Jacob and ye men of Israel; I will help thee saith the Lord and thy Redeemer, the Holy One of Israel” (Isaiah 41:14). Abraham had been an idolater; his people a worm – nothing to merit a call.

5. The Position: “”And to make thee high above all nations which He hath made in praise and in name and in honor; and that thou mayest be an holy people unto the Lord thy God as He hath spoken” (Deuteronomy 26:19). Israel was to be high above all nations.

6. The Multiplication: “Look unto Abraham your father and unto Sarah that bare you; for I called him alone and blessed him and increased him” (Isaiah 51:2). “And God said unto Abraham, ‘As for Sarai thy wife thou shalt not call her name Sarai, but Sarah shall her name be’” (Genesis 17:15). Abraham alone was called and the Lord increased him.

The Millennial Kingdom promised to Israel is yet to be established.

3-B THE DIVINE RECOGNITION

(For the Church – His Calling)

With God, in the matter of calling, there is no repentance: “For the gifts and calling of God are without repentance” (Romans 11:29). Therefore, God’s calling is irrevocable. The Divine Calling is in perfect accord with God’s sovereign purpose, exercised in His wisdom and power.

1. The Designation: “The eyes of your understanding being enlightened, that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints” (Ephesians 1:18). “And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28). “The hope of His calling.”

2. The Separation: “But unto every one of us is given grace according to the measure of the gift of Christ” (Ephesians 4:7). “Unto every one of us.” Called from among individuals.

3. The Foundation: “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4). “According as He hath chosen us.”

4. The Condition: “And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Ephesians 2:1-3). “That at that time ye were without Christ being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world” (Ephesians 2:12). “Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son” (Colossians 1:13). At the time of our call there was nothing worthy in us of God’s call.

5. The Position: “And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come; and hath put all things under His feet and gave Him to be the Head over all things to the church, which is His body, the fulness of Him That filleth all in all” (Ephesians 1:19-23). Our position is “High above every name, far above all.”

6. The Unification: “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him” (Ephesians 1:10). “There is one body and one Spirit, even as ye are called in one hope of your calling” (Ephesians 4:4).

The Assembly as The Body is yet to be called on High: “I press toward the mark for the prize of the High (upward) calling of God in Christ Jesus” (Philippians 3:14). “When Christ Who is our life shall appear then shall ye also appear with Him in glory” (Colossians 3:4).

ADMINISTRATION

In the original language of our New Testament there are three Greek words related to God’s administrations or dispensations. They are as follows:

(1) “Oikonomeo” – meaning “to be manager of a household” and translated “to be steward.” “And he called him and said unto him, ‘How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward’” (Luke 16:2).

(2) “Oikonomos” – meaning “a house-manager, one who had authority over the servants of a family, assisting and assigning their tasks and generally all the affair and accounts.” They could be either slaves or free men. “And Abram said, ‘Lord God what wilt Thou give me seeing I go childless and the steward of my house is this Eliezer of Damascus’” (Genesis 15:2). Eliezer was an “oikonomos”. See also Joseph in Genesis 39:4. This word is translated “steward” in Luke 12:42; 16:1,3,8; “stewards” in 1 Corinthians 4:1,2; Titus 1:7; 1 Peter 4:10; “chamberlain” in Romans 16:23; and “governors” in Galatians 4:2).

(3) “Oikonomia” – meaning management of a household or of Household affairs; stewardship; and administration. It is translated “stewardship” in Luke 16:2,3,4; “dispensation” in 1 Corinthians 9:17; Ephesians 1:10; 3:2; Colossians 1:25; and “edifying” in 1 Timothy 1:4.

The word “oikonomos” or “oikonomia” comes from two Greek words – “oikos” meaning house and “nomos” meaning law or rule: hence the law of a household. So a “steward” is a house ruler or manager over a household. We recognize the words, economy and economics as coming from these words. As the word administration is used in our study it will cover more than one dispensation. In the dispensations there are differences of ministries but the same Lord. “And there are differences of administrations but the same Lord” (1 Corinthians 12:5).

4-A THE DIVINE ADMINISTRATION

(For Israel – Her Dispensations)

1. The Revelation:

a. Generally concerning Israel: “And Moses said unto them, ‘Stand still and I will hear what the lord will command concerning you’” (Numbers 9:8). “And behold this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you and not one thing hath failed thereof” (Joshua 23:14). “The vision of Isaiah the son of Amoz which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah” (Isaiah 1:1). The Law of Moses, the prophets and the Psalms.

b. Specifically concerning Christ: “And he said unto them, ‘These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me’” (Luke 24:44).

2. The Many Dispensations:

a. Abraham: (Promise) “For the promise that he should be the heir of the world was not to Abraham or to his seed through the law but through the righteousness of faith” (Romans 4:13). “For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise” (Galatians 3:18). “By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise” (Hebrews 11:9).

b. Moses: (Legal) Exodus Chapters 19 & 20). “And madest known unto them Thy holy sabbath and commandedst them precepts, statutes and laws by the hand of Moses Thy servant” (Nehemiah 9:14). “They clave to their brethren, their nobles and entered into a curse and into an oath to walk in God’s law which was given by Moses the servant of God and to observe and do all the commandments of the Lord our Lord and His judgments and his statutes” (Nehemiah 10:29). “Who was faithful to Him That appointed Him as also Moses was faithful in all His house” (Hebrews 3:2). “And Moses verily was faithful in all his house as a servant for a testimony of those things which were to be spoken after” (Hebrews 3:5).

c. Jesus and Twelve: (Kingdom – “Little Flock”) “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill” (Matthew 5:17). “And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease” (Matthew 10:1). “And He

ordained twelve, that they should be with Him and that He might send them forth to preach and to have power to heal sicknesses and to cast out devils” (Mark 3:14-15). “Then He called His twelve disciples together and gave them power and authority over all devils and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick” (Luke 9:1-2). “Fear not little flock for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). “These twelve Jesus sent forth and commanded them saying, ‘go not into the way of the Gentiles and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel’” (Matthew 10:5-6).

d. Peter and Paul: (Pentecostal – after the cross) – The cross allowed the New Covenant to be offered to Israel. “For this is My blood of the new covenant which is shed for many for the remission of sins” (Matthew 26:28). “Jesus answered, ‘Verily verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God’” (John 3:5). “Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh and I will give you an heart of flesh” (Ezekiel 36:25-26). “For finding fault with them He saith, ‘Behold the days come saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah’” (Hebrews 8:8). “Then Peter said unto them, ‘repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost’” (Acts 2:38).

e. Peter and Paul: (Pentecostal – after Christ’s resurrection) – Gentiles are now being let into the Kingdom. Read Acts 10:34-48. “I say then, ‘Have they stumbled that they should fall? God forbid, but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy’” (Romans 11:11). “For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits that blindness in part is happened to Israel unto the fullness of the Gentiles be come in” (Romans 11:25). Israel is temporarily set aside at Acts 28:26-28: “Saying go unto this people and say, hearing ye shall hear and shall not understand and seeing ye shall see and not perceive, for the heart of this people is waxed gross and their ears are dull of hearing and their eyes have they closed lest they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them.”

f. Christ and the Twelve: (Millennial Kingdom) – “And Jesus said unto them, ‘Verily I say unto you that ye which have followed Me the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel’” (Matthew 19:28). The Book of Revelation also.

3. The Ministrations:

In Israel there are Angelic, Physical, Spiritual, Legal, Personal, and Judicial – “And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron saying, ‘separate yourselves from among this congregation that I may consume them in a moment’” (Numbers 16:19-21). “And He shall judge the world in righteousness; He shall minister judgment to the people in uprightness” (Psalms 9:8). “Bless ye the Lord all ye His hosts; ye ministers of His that do His pleasure” (Psalms 103:21). “Who maketh His angels spirits; His ministers a flaming fire” (Psalms 104:4). “And of the angels He saith, ‘Who maketh His angels spirits and His ministers a flame of fire’” (Hebrews 1:7). “Are

they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" (Hebrews 1:14). "And as it is appointed unto men once to die but after this the judgment" (Hebrews 9:27). "And he said, 'Men, brethren and fathers hearken; the God of glory appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Charran'" (Acts 7:2). Angels and judgments, etc. accompanied God's human instruments.

4. The Confirmation:

The ministries during the dispensations or God's administrations of Israel were confirmed by "signs and wonders and divers miracles". "And the Lord said unto Moses, 'How long will this people provoke Me? And how long will it be ere they believe Me for all the signs which I have showed among them?'" (Numbers 14:11). "Ye men of Israel, hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you as ye yourselves also know" (Acts 2:22). "God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His own will" (Hebrews 2:4).

These ministries were augmented and made effective by these varied gifts. "Now there are diversities of gifts but the same Spirit. to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. And God hath set some in the church first apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:4,9,10,28). "For the gifts and calling of God are without repentance" (Romans 11:29).

Note: Corinthians comes, chronologically, within the Pentecostal Dispensation. This accounts for the gifts of healing, miracles, tongues, etc.

5. The Consummation:

The completion of God's administration as to Israel will be in Earthly glory. A repentant and regenerated nation will be saved, secured and satisfied in the land God gave to Abraham. "In the same day the Lord made a covenant with Abram saying, 'unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates'" (Genesis 15:18). "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people but it shall break in pieces and consume all these kingdoms and it shall stand for ever" (Daniel 2:44). "And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more, But they shall sit every man under his vine and under his fig tree; and none shall make them afraid for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god and we will walk in the name of the Lord our God for ever and ever. In that day saith the Lord will I assemble her that halteth and I will gather her that is driven out and her that I have afflicted; And I will make her that halted a remnant and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth even for ever" (Micah 4:3-7). "And He shall reign over the house of Jacob for ever and of His kingdom there shall be no end" (Luke 1:33).

4-B THE DIVINE ADMINISTRATION

(For the Church – His Dispensation)

1. The Revelation:

Specifically – concerning Christ and the Church – “This is a great mystery; but I speak concerning Christ and the church” (Ephesians 5:32). “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him” (Ephesians 1:10). “Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory” (Colossians 1:25-27). God administers this dispensation through His seated Christ and His heavenly church. “He has raised us up together and made us sit together in heavenly places in Christ Jesus” (Ephesians 2:6).

2. The Dispensation: (one)

Paul – (The Secret) – “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ” (Ephesians 3:9). “Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the word of God” (Colossians 1:25). This is the Dispensation of God’s sovereign grace.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward” (Ephesians 3:2). In this dispensation there are no commands. Instead He appeals and beseeches. “I therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called” (Ephesians 4:1). “I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord” (Philippians 4:2). “Yet for love’s sake I rather beseech thee being such an one as Paul the aged and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus whom I have begotten in my bonds” Philemon 9-19).

Note: In the Church, the Body of Christ, everything is DONE – “And ye are complete in Him Which is the head of all principality and power” (Colossians 2:10). “And to know the love of Christ which passeth knowledge that ye might be filled with all the fulness of God” (Ephesians 3:19).

3. The Ministration:

In the Prison Epistles there is the absence of the many ministrations. No ministration of Angels nor any direct judgments. “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3). “In Whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory” (Ephesians 1:13-14). “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Ephesians 4:30). “And be not drunk with wine, wherein is excess, but be filled with the Spirit” (Ephesians 5:18). “Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints” (Ephesians 6:18).

4. The Confirmation:

During the administration of the affairs of God's household, the Assembly of the Secret, there is no physical confirmation of the Word. This Assembly is a Heavenly Body; the blessings are spiritual and the evidences are spiritual. "Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ. In Whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Ephesians 1:3,13,14). Faith alone is sufficient: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him That is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages world without end. Amen" (Ephesians 3:17-21). No sights or sounds by which to know or grow. In this dispensation of God's sovereign grace we have the complete Word of God. "Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the word of God" (Colossians 1:25).

5. The Consummation:

The completion of God's Administration as to the Assembly, which is the Body of Christ, will be in Heavenly Glory. The created body, the One New Man, will be united to the Head, Christ Jesus. The manifestation will be exalted and empowered under the heavenly rule of the Lord of Lords. "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him. And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body the fulness of Him That filleth all in all" (Ephesians 1:10,22,23). "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Ephesians 2:7). "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen" (Ephesians 3:21). "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Philippians 3:20-21). "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers all things were created by Him and for Him" (Colossians 1:16).

REVELATION

Profitable Bible study lies in "Rightly Dividing the Word of Truth". It can never be profitable to take what belongs to Israel and interpret it of The Assembly. Note for example: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah" (Isaiah 1:1) and "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace Who hath made both one and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man so making peace" (Ephesians 2:13-15).

We are concerned in this study with the words “reveal” “revelation” and its varied forms. God has His purposes. He has been pleased to reveal truth TO and CONCERNING the people involved in His purposes. God’s revelation concerning Israel coincides perfectly with His purposes for Israel. This is also true concerning His purpose to the Assembly, the Body of Christ.

5-A THE DIVINE REVELATION

(To Israel)

1. The Biblical Terminology

The Hebrew word for “reveal” is “galah” and means literally “to denude, to appear”. Its first occurrence is Deuteronomy 29:29, “The secret things belong unto the Lord our God but those things which are revealed belong unto us and to our children forever, that we may do all the words of the law.”

The first occurrence of the Greek word for reveal is found in Matthew 10:26. It is the word “apokalupto”. It is made up of two words, apo – off, away from a place, a time, a relation; and kalupto, to cover up, to hide; hence “appearing, coming, manifestation, revelation”.

2. The Initial Communication:

The revelation concerning a seed and a land for Israel as a nation was made first to Abram. “Now the Lord had said unto Abram, ‘Get thee out of thy country and from thy kindred and from thy father’s house unto a land that I will show thee; and I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing’” (Genesis 12:1-2). “For all the land which thou seest, to thee will I give it and to thy seed for ever” (Genesis 13:15). “And he said, ‘Men, brethren and fathers hearken; the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.’” “And He gave him the covenant of circumcision; and so Abraham begat Isaac and circumcised him the eighth day; and Isaac begat Jacob and Jacob begat the twelve patriarchs” (Acts 7:2,8).

3. The Subsequent Presentation:

The Divine Revelation was presented in greater detail unto the Fathers by the Prophets. “He made known His ways unto Moses, His acts unto the children of Israel” (Psalms 103:7). “And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet saying, ‘Out of Egypt have I called My Son’”. “And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene’” (Matthew 2:15,23). “Which He had promised afore by His prophets in the Holy Scriptures” (Romans 1:2). “What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God” (Romans 3:1-2). “God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets” (Hebrews 1:1). “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow” (1 Peter 1:10-11).

The truth concerning Israel was made known in the Old Testament in the Law, the Prophets, the Psalms, the Gospels, the Acts and Pauls' Epistles during Acts, the general Epistles and Revelation.

4. The Christological Relation:

The revelation concerning Israel shows Christ to be “the Son of David, the Son of Abraham”. “The book of the generation of Jesus Christ, the Son of David, the Son of Abraham” (Matthew 1:1). He is supremely the King: “Yet have I set My king upon My holy hill of Zion” (Psalms 2:6). “Let Israel rejoice in Him That made him; Let the children of Zion be joyful in their King” (Psalms 149:2). “And the Lord shall be King over all the earth; in that day shall there be one Lord and His name one.” “And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts and to keep the feast of tabernacles” (Zechariah 14:9,16-17). “On the next day much people were come to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him and cried, ‘Hosanna; blessed is the King of Israel That cometh in the name of the Lord’ and Jesus when He had found a young ass, sat thereon as it is written: ‘fear not, daughter of Sion, behold, thy King cometh sitting on as ass’s colt’” (John 12:12-15).

A grave mistake is made when we attempt to appropriate unto ourselves this relation to Israel.

5-B THE DIVINE REVELATION

(To the Church)

1. The Biblical Terminology:

The word apokalupto, translated “reveal and revelation” in the Prison Epistles occurs for the first time in Ephesians 1:17: “That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.” It means, “unveiling, uncovering” of facts and truths, a disclosure and revelation; of persons, appearing, manifestation.

2. The Initial Communication:

The revelation concerning the Assembly, the Body of Christ, was first made known to Paul: “If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation He made known unto me the mystery (as I wrote afore in few words), whereby when ye read ye may understand my knowledge in the mystery of Christ” (Ephesians 3:2-4). “Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you (among you) the hope of glory” (Colossians 1:25-27).

3. The Subsequent Presentation:

The divine revelation concerning the Assembly, the Body of Christ, was made known to the Apostles and Prophets associated with Paul (not the twelve). “Having made known unto us the mystery of His will according to His good pleasure which He hath purposed in Himself” (Ephesians 1:9). “Which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit” (Ephesians 3:5). “And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ” (Ephesians 3:9). “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints” (Colossians 1:26).

Paul and six apostles mentioned apart from the twelve: Apollos (1 Cor. 4:6,9); Barnabas and Paul (Acts 14:14); Silas (1 Thess. 1:1;2:6); Timothy (1 Thess. 1:1;2:6); Epaphroditus (Phil. 2:25); Titus (2 Cor. 8:23). These apostles, like Paul, were given the truth of the mystery after Acts 28:28.

The truth concerning the Assembly was not made known in the Old Testament. It is “the secret, hid in God” (Ephesians 3:9) made known after Israel is set aside (Acts 28:28). It is only found in Paul’s Prison Epistles.

4. The Christological Relation:

The revelation concerning the Assembly shows Christ to be “the Head to the Church. “And hath put all things under His feet and gave Him to be the Head over all things to the church” (Ephesians 1:22). “But speaking the truth in love, may grow up into Him in all things, Which is the Head, even Christ” (Ephesians 4:15). “For the husband is the head of the wife even as Christ is the Head of the church, and He is the Saviour of the body” (Ephesians 5:23). “And He is the Head of the body, the church; Who is the beginning, the Firstborn from the dead, that in all things He might have the preeminence” (Colossians 1:18). He is supremely the Head.

What Christ is to the Assembly He is not to Israel; “Rightly dividing the Word of Truth” will make this evident.

INHERITANCE

We now wish to take up a study of the words – “inherit” and “inheritance” as we find them in both Testaments. In the O. T. the Hebrew word is “Nachalah” and means “to occupy, to possess that which has been bequeathed, pledged, given,” “to receive an inheritance”. In the N. T. the Greek word is “kleronomeo” from “Kleros”. It means “to receive a portion, to be heir to”. An inheritance presupposes Heirship. At the present moment, the inheritance both for Israel and the Assembly is for a future possession.

Generally speaking, both the earth and the heavens belong to God: “In the beginning God created the heaven and the earth” (Genesis 1:1). “And he blessed him and said, ‘blessed be Abram of the Most High God, possessor of heaven and earth’” (Genesis 14:19). “The earth is the Lord’s and the fulness thereof; the world and they that dwell therein” (Psalms 24:1). “Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands” (Psalms

102:25). When the Lord takes possession of the earth His people Israel will share with Him in their earth inheritance. “For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited” (Isaiah 54:3). “For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith” (Romans 4:13).

When the Lord takes full possession of the Heavens, then His heavenly Body will possess with Him the Heavenly Spheres. “Which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come; and hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of Him That filleth all in all” (Ephesians 1:20-23). “Finally my brethren, be strong in the Lord and in the power of His might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Ephesians 6:10-12).

6-A THE DIVINE INHERITANCE

(For Israel)

1. By Selection:

The Lord is the Creator of the earth. He has selected the one central and altogether precious portion for His earth-people. His earth, His land, His people. “Now the Lord had said unto Abram, ‘get thee out of thy country and from thy kindred and from thy father’s house unto a land that I will show thee” (Genesis 12:1). “Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands that I may be glorified” (Isaiah 60:21). “And thou shalt come up against My people of Israel as a cloud to cover the land; it shall be in the latter days and I will bring thee against My land that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes” (Ezekiel 38:16). “He shall choose our inheritance for us, the excellency of Jacob whom He loved, Selah” (Psalms 47:4).

2. By Protection:

The promise of the land to Israel was by unconditional covenant: “In the same day the Lord made a covenant with Abram, saying, ‘unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates. The Kenites and the Kenizzites and the Kadmonites and the Hittites and the Perizzites and the Rephaims and the Amorites and the Canaanites and the Girgashites and the Jebusites” (Genesis 15:18-21). “The secret of the Lord is with them that fear Him; and He will show them His covenant” (Psalms 25:14). Judgment will restore the land to Israel. “And I will dash them one against another even the fathers and the sons together saith the Lord; I will not pity nor spare nor have mercy but destroy them” (Jeremiah 13:14). “And so all Israel shall be saved, as it is written, ‘there shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob” (Romans 11:26). So whatever God sets aside for His own will be safe and secure.

3. By Realization:

When Christ returns and sets up His Kingdom, then Israel shall possess her promised inheritance: “Which also said ‘ye men of Galilee, why stand ye gazing up into heaven? This same Jesus Which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven’” (Acts 1:11) “And He shall send Jesus Christ, Which before was preached unto you; Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:20-21). “Let not your heart be troubled; ye believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you” (John 14:2-3). “But upon mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall possess their possessions” (Obadiah 17).

4. Its Duration:

How long will it last? God deals with Israel within the scope of time, The Ages. The Millennial Kingdom – one thousand years mentioned six times. “And he laid hold on the dragon, that old serpent which is the Devil and Satan and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled and after that He must be loosed a little season, and I saw thrones and they sat upon them and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power but they shall be priests of God and of Christ and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison.

The Messianic Kingdom of New Heavens and Earth: “For all the land which thou seest, to thee will I give it and to thy seed for ever” (Genesis 13:15). “And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant” (Psalms 105:10). “For behold I create new heavens and a new earth and the former shall not be remembered, nor come into mind” (Isaiah 65:17). “For as the new heavens and the new earth which I will make shall remain before Me saith the Lord, so shall your seed and your name remain” (Isaiah 66:22). “And He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. As He spake to our fathers, to Abraham and to his seed forever” (Luke 1:33,55). “Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to His promise look for new heavens and a new earth wherein dwelleth righteousness” (2 Peter 3:12-13). Also read Revelation chapters 21 and 22.

5. Its Glorification:

What is the purpose of the inheritance? For the glory of the Lord and the pleasure of the heir. Israel’s Inheritance will redound to the glory of Christ on earth. “And blessed be His glorious name for ever; and let the whole earth be filled with His glory” (Psalms 72:19). “And one cried unto another, and said, ‘holy, holy, holy is the Lord of hosts; the whole earth is full of

His glory” (Isaiah 6:3). “Thy People also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands that I may be glorified” (Isaiah 60:21). “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified” (Isaiah 61:3).

6-B THE DIVINE INHERITANCE

(For the Church)

1. By Selection:

The Lord has personally selected the Heavenly Inheritance for His heavenly people. The Assembly has been made heir of The Heavens. His Heaven, His Sphere, His People. “The eyes of your understanding being enlightened, that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints” (Ephesians 1:18). “Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light” (Colossians 1:12).

2. By Protection:

The inheritance God has given to the Assembly is also sure. It will not be given to another. We have “an inheritance” in Christ and are “sealed with the Holy Spirit of promise”. “In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will; that we should be to the praise of His glory who first trusted in Christ. In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed ye were sealed with that holy Spirit of promise” (Ephesians 1:11-13). “For ye are dead and your life is hid with Christ in God” (Colossians 3:3).

3. By Realization:

When Christ shall be manifested in Glory, then the Church shall receive the Inheritance. “When Christ, Who is our life shall appear, then shall ye also appear with Him in glory” (Colossians 3:4). The Assembly will be called up on High and united to its Head in the Celestial Place. “I press toward the mark for the prize of the high (upward) calling of God in Christ Jesus” (Philippians 3:14). “In Whom also we have obtained an inheritance being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will” (Ephesians 1:11).

4. Its Duration:

How long will it last? The inheritance of the Assembly continues on throughout all the ages to come. It has to do with limitless spheres and powers. “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Ephesians 2:7). “Unto Him be glory in the church by Christ Jesus throughout all ages, world without end” (Ephesians 3:21).

5. Its Glorification:

What is the purpose of its inheritance? It is for the glory of the Head and the enjoyment of the body. It will be to His praise in the Heavens as Israel's will be on the earth. "To the praise of the glory of His grace wherein He hath made us accepted in the Beloved" (Ephesians 1:6). "That we should be to the praise of His glory who first trusted in Christ" (Ephesians 1:12). "Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory" (Ephesians 1:14). "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Ephesians 2:7). "That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man" (Ephesians 3:16).

REDEMPTION

In this study we wish to see the power and provision of God in redemption contrasted between Israel and the Body. There is a beauty, a richness and a conviction that comes from a study of the very words of Scripture. So this study will be largely a word study.

Several Hebrew words are translated "Redeem" and "Redemption". The main ones are – geullah meaning redeem, relationship; padah meaning to release, deliver; gaal meaning to free, purchase, ransom and redeem.

Several Greek words in the New Testament are likewise used – lutroo meaning to bring forward a ransom, to release on receipt of a ransom, (1 Peter 1:18); agoradzo meaning to purchase, to buy out of the market, (Revelation 5:9;14:3); exagoradzo meaning to purchase out, buy up from the power or possession of one, redeem, release, (Galatians 3:13;4:5); lutrosis meaning the act of freeing or releasing, deliverance, by expiation (Hebrews 9:12); and apolutrosis meaning releasing on receipt of a ransom, deliverance from guilt and punishment of sin, (1 Corinthians 1:30; Ephesians 1:7,14; Colossians 1:14; Hebrews 9:15).

7-A THE DIVINE REDEMPTION

(For Israel)

For Israel it is a NEW BIRTH – "Except a man be born again (from above) he cannot see the Kingdom of God. Ye must be born again" (John 3:3,7).

1. Generation (s)

a. Hebrew words: Dowr, the place and time of the dwelling of certain people. "Surely there shall not one of these men of this evil generation see that good land which I swore to give unto your fathers" (Deuteronomy 1:35). Also towledah, birth, "Now these are the generations of Terah: Terah begat Abram, Nahor and Haran; and Haran begat Lot" (Genesis 11:27). "And these are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari and the years of the life of Levi were an hundred thirty and seven years" (Exodus 6:16). "And the children of Reuben, Israel's eldest son, by their generations after their families by the house of their fathers according to the number of the names, by their polls every male from twenty years old and upward all that were able to go forth to war" (Numbers 1:20).

b. Greek word: Genea, birth – Matthew 1:1,17 – “The book of the generation of Jesus Christ, the son of David, the son of Abraham. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations” This word is used in relation to Israel except in a few cases where the meaning is clear: Colossians 1:26 – “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints.”

2. Seed:

a. The Hebrew word is zera meaning “fruit”. “And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel” (Genesis 3:15). “And the Lord appeared unto Abram and said, ‘Unto thy seed will I give this land’ and there builded he an altar unto the Lord, Who appeared unto him” (Genesis 12:7). “Great deliverance giveth He to His king; and showeth mercy to His Anointed, to David and to his seed for evermore” (Psalms 18:50). “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isaiah 1:4).

b. The Greek word is Sperma meaning “seed”. “As He spake to our fathers, to Abraham and to his seed for ever” (Luke 1:55). “Hath not the scripture said that Christ cometh of the seed of David and out of the town of Bethlehem, where David was?” (John 7:42). “They answered Him, we be Abraham’s seed and were never in bondage to any man; how sayest Thou, ‘ye shall be made free?’” “I know that ye are Abraham’s seed; but ye seek to kill Me because My word hath no place in you” (John 8:33,37). “Concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh” (Romans 1:3). “I say then, hath God cast away His people? God forbid, for I also am an Israelite of the seed of Abraham of the tribe of Benjamin” (Romans 11:1). “Now to Abraham and his seed were the promises made. He saith not, ‘and to seeds’ as of many; but as of one, and to thy seed, Which is Christ” (Galatians 3:16).

3. Genealogy:

The Hebrew word is Yachas meaning “pedigree” or “birth record”. “So all Israel were reckoned by genealogies and behold they were written in the book of the kings of Israel and Judah who were carried away to Babylon for their transgression” (1 Chronicles 9:1). “These are now the chief of their fathers and this is the genealogy of them that went up with me from Babylon in the reign of Artaxerxes the king” (Ezra 8:1). “And my God put into mine heart to gather together the nobles and the rulers and the people that they might be reckoned by genealogy” (Nehemiah 7:5).

4. Birth:

Same as the words for generation: “Six of their names on one stone and the other six names of the rest on the other stone according to their birth” (Exodus 28:10). “And say ‘thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother an Hittite’” (Ezekiel 16:3). “Now the birth of Jesus Christ was on this wise; when as His mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost” (Matthew 1:18).

“Birthright” – The rights of the first born. “But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the firstborn is his” (Deuteronomy 21:17). “Now the sons of Reuben the firstborn of Israel (for he was the firstborn but forasmuch as he defiled his fathers bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren and of him came the chief ruler; but the birthright was Joseph’s) (1 Chronicles 5:1-2).

5. Begat:

a. The Hebrew word is yalad meaning “to bear young.” In the Old Testament from Genesis 4:18 down to Abraham and his seed there is the record of the begetting. This was because God had the nation in view: “Now these are the generations of Terah: Terah begat Abram, Nahor, Haran, and Haran begat Lot” (Genesis 11:27). “And these are the generations of Isaac, Abraham’s son: Abraham begat Isaac” (Genesis 25:19).

b. The Greek word is gennao – Matthew 1:1-16 where we have the generation of Jesus Christ being traced back to Joseph.

6. Born:

This is the same as begat above. The word occurs many times in the Old Testament. The essential birth in all cases belonged to Israel. The nation was made up of “sons by birth”. “And when a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof” (Exodus 12:48). “I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God as ye all are this day” (Acts 22:3).

7. Regeneration:

The Greek word is palingenesia meaning “rebirth”. “Jesus answered and said unto him, ‘verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God’” (John 3:3). The birth is from above (anōthen in the Greek).

Paul’s regeneration was before the time of Israel’s national regeneration, “And last of all He was seen of me also, as of one born out of due time” (1 Corinthians 15:8) and a type of it, “And Jesus said unto them, ‘verily I say unto you, that ye which have followed Me in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel’” (Matthew 19:28).

7-B THE DIVINE REDEMPTION

(For The Assembly)

For the Assembly it is A NEW CREATION – "...For to make (create) in Himself of the two one new man" (Ephesians 2:15).

1. Creation: (ktisis), to create, to make, original formation.

An Israelite was, or is, born as a son of Abraham. This birth gave him the right to a land and all the blessings of the covenants and promises.

In the Assembly, birth is not considered. Here it is a New Creation: "For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Ephesians 2:10). "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace" (Ephesians 2:15). "And have put on the new man which is renewed in knowledge after the image of Him That created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all" (Colossians 3:10-11).

The members of the Body are not said to be generated, or to be a seed, or to have a genealogy. No reference is made to birth. We are, however, said to be "dead in trespasses and sins" (Ephesians 2:1). God pays no attention to the pedigree of anyone of us. We have no birth relationship to Him. None by generation; none by regeneration, but only by a New Creation.

As Israel had a relationship by generation, so had we by creation. As Israel's fitness for its place in the earthly spheres of power and glory must be by regeneration, so our fitness for our place in the Heavenly Spheres of power and glory must be by a New Creation.

The generation is physical; the regeneration is spiritual as seen in Abraham and Christ for Israel.

The creation is physical, the New Creation is spiritual as seen in Adam and Christ for the Body.

Israel became "sons by birth". The members of the body become "sons by creation". Adam was "son of God" by creation: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God" (Luke 3:38).

No one is born into the Body. Each one is a New Creation. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make (create) in Himself of twain one new man so making peace" (Ephesians 2:15)

Paul by generation became a Jew (flesh): "I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers and was zealous toward God, as ye all are this day" (Acts 22:3).

Paul by regeneration or new birth became a servant of the Lord unto Israel. “And last of all He was seen of me also, as of one born out of due time” (1 Corinthians 15:8). “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Galatians 4:29). “The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit” (John 3:8). “Being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever” (1 Peter 1:23). The New Covenant was promised to Israel and would come by water and spirit: “Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put My spirit within you and cause you to walk in My statutes and ye shall keep My judgments and do them” (Ezekiel 36:25-27). This is why Christ told Nicodemus in John 3:5 “Verily, verily I say unto thee except a man be born of water and of the spirit he cannot enter into the kingdom of God.”

In this dispensation, which started at Acts 28:28 we have no need to be born into Abraham’s seed but become a son of God by believing the Gospel: “In Whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed ye were sealed with that holy Spirit of promise” (Ephesians 1:13). “For we are members of His body, of His flesh and of His bones” (Ephesians 5:30). “Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God” (Colossians 1:25). The Holy Spirit through Paul has ushered in a new Body and a new dispensation.

DIVINE RELATIONSHIP

It is important to have a right understanding of relationships between the nation Israel and the Assembly, the Body of Christ. The word “relation” does not occur in the Authorized Version, yet there are certain connections and associations revealed that cover this word. The relation may be Natural, Legal, Temporal, Eternal, Near or Distant. A wife is related to her husband, a child to the parent, a citizen to the country. What is the relation of Christ to Israel and of Christ to the Assembly? May we then point out a few of the important relationships.

8-A THE DIVINE RELATIONSHIP

(For Israel)

1. God:

a. The Creator: He is “Elohim” (creator in a general sense). “So God created man in His own image, in the image of God created He him; male and female created he them. And God blessed them and God said unto them, ‘be fruitful and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth’” (Genesis 1:27-28). “I am the Lord your Holy One, the Creator of Israel, your King” (Isaiah 43:15). In Exodus 5:1 He is “Jehovah Elohim” “And afterward Moses and Aaron went in and told Pharaoh, ‘Thus saith the Lord God of Israel, let My people go that they may hold a feast unto Me in the wilderness.’”

b. The Redeemer: He is “Jehovah; Redeemer and Saviour” “Fear not, thou worm Jacob and ye men of Israel; I will help thee saith the Lord and thy Redeemer, the Holy One of Israel” (Isaiah 41:14). “And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob” (Isaiah 49:26). “Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins” (Acts 5:31).

c. The Strong One: He is El Elyon – God, Most High: “And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the Most High God” (Genesis 14:18). He is Israel’s strength. As such He is a - -

Jealous God: “Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me” (Exodus 20:5).

Merciful God: “For the Lord thy God is a merciful God; He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them” (Deuteronomy 4:31).

Faithful God: “Know therefore that the Lord thy God He is God the faithful God Which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations” (Deuteronomy 7:9).

d. The All-Sufficient One: The El Shaddai – God Almighty. “And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, ‘I am the Almighty God; walk before Me and be thou perfect’” (Genesis 17:1). “And I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty, but by My name Jehovah was I not known to them” (Exodus 6:3). Because He is Almighty He is perfectly able to make good the Covenant Relationship.

e. The Lord Jehovah: Adonai Yahweh – “And Abram said, ‘Lord God, what wilt Thou give me seeing I go childless and the steward of my house is this Eliezer of Damascus?’” “And he said, ‘Lord God whereby shall I know that I shall inherit it?’” (Genesis 15:2,8). “Three times in the year all thy males shall appear before The Lord God” (Exodus 23:17). “Therefore saith The Lord, the Lord of hosts, the mighty One of Israel, ‘Ah I will ease Me of Mine adversaries and avenge Me of Mine enemies’” (Isaiah 1:24). Adon means “Master, Lord, or Sovereign. Yahweh is the active, self-sufficient One; Israel’s Covenant Redeemer.

f. The Holy One: Qadosh – “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Isaiah 1:4). Occurs 24 times in Isaiah. Distinct and separate from all others in holiness. His eminence.

2. Shepherd:

“Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the between the cherubims; shine forth” (Psalms 80:1). Also read Psalm 23.

a. The Good Shepherd: “I am the good Shepherd; the good Shepherd giveth His life for the sheep” (John 10:11). “He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom and shall gently lead those that are with young” (Isaiah 40:11). Read Ezekiel 34:11-15. This speaks of Crucifixion.

b. The Great Shepherd: “Now the God of peace, That brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant” (Hebrews 13:20). “Whom God hath raised up, having loosed the pains of death; because it was possible that he should be holden of it” (Acts 2:24). This speaks of Resurrection.

c. The Chief Shepherd: “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Peter 5:4). He returns for His sheep. This speaks of Restoration.

We have here the three great facts relative to the Shepherd of Israel and His sheep. Truly Israel could say: “The Lord is my Shepherd”. Read in connection with this, Ezekiel 34:11-15).

3. King:

“Yet have I set My king upon My holy hill of Zion” (Psalms 2:6). “The Lord is King for ever and ever; the heathen are perished out of His land” (Psalms 10:16). “Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory” (Psalms 24:7-10). “The Lord sitteth upon the flood; yea, the Lord sitteth King for ever” (Psalms 29:10).

Other passages of Scripture that show Christ as a King are: Psalms 89:18; 98:6; 145:11-13; Daniel 4:3; Isaiah 6:5; 9:6-7; 43:15; Jeremiah 23:5; Zechariah 14:9,17; Matthew 1:1; and John 1:49.

As related to Israel Christ is “Son of Abraham; Son of David.” Melchisedec, who prefigured Jesus Christ was “King of Salem, priest of the most High God, . . . King of righteousness and King of peace”(Genesis 14:18; Hebrews 7:1-2).

Of all the nations of the earth, God has one nation destined to be supreme. The form of government will be a kingdom rule. The nation will be Israel and Jesus Christ, the King of Glory will occupy the throne.

The supreme relation of Christ to His people will be KING.

8-B THE DIVINE RELATIONSHIP

(For The Assembly)

1. God:

a. The Creator: (Greek – Theos). Creator in a general sense: “For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him” (Colossians 1:16). But in a special sense: “For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them” (Ephesians 2:10). Christ is equal with God: “Who being in the form of God thought it not robbery to be equal with God” (Philippians 2:6).

b. The Redeemer: The Hebrew word “ga’al” means “to buy back”; while the Greek word “apolutrosis” means “to put away”. “In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7). “In Whom we have redemption through His blood, even the forgiveness of sins” (Colossians 1:14). In Ephesians 1:6 Christ is called “The Beloved”. In Colossians 1:13 He is called “His dear Son”. “Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son.” In Colossians 3:12 we stand in the same relation to Christ as Christ is to the Father: “Beloved”. “Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering.”

c. The Saviour: The Greek word is “soter” – Deliverer. Christ is not merely our Saviour, but God our Saviour. “But hath in due times manifested His word through preaching which is committed unto me according to the commandment of God our Saviour; to Titus mine own son after the common faith; grace, mercy and peace from God the Father and the Lord Jesus Christ our Saviour” (Titus 1:3-4). “Not purloining but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:10,13). “But after that the kindness and love of God our Saviour toward man appeared. Which He shed on us abundantly through Jesus Christ our Saviour” (Titus 3:4, 6). In Ephesians 5:23 He is said to be “the Saviour of the Body”.

While Christ is Creator, Redeemer and Saviour both of Israel and of the Assembly; yet His work of Creation, Redemption and Salvation bring us into a different relation.

2. Sovereign:

Kurios, corresponds to the Hebrew “Adon” and “adonai” meaning Master, Controller. “One Lord”- “One Lord, one faith, one baptism” (Ephesians 4:5). It eliminates all other Lords. “Our Lord”- “Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3). He is Master. Because He is our Master we are “to walk” “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God” (Colossians 1:19). “To do”- “And whatsoever ye do, do it heartily as to the Lord and not unto men” (Colossians 3:23). “To serve” “Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ” (Colossians 3:24).

We should never speak of Christ, Who is in the Glory, merely as Jesus. Jesus is His name of humiliation. To address Him as “Dear Jesus” or “Sweet Jesus” is to dishonor Him Whom God has seated above all principality and power. “And what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come; and hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of him That filleth all in all” (Ephesians 1:19-23). He is our LORD JESUS CHRIST.

3. Head:

“And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of Him That filleth all in all” (Ephesians 1:22-23). “For the husband is the head of the wife even as Christ is the Head of the church; and He is the Saviour of the body. For we are members of His body, of His flesh and of His bones” (Ephesians 5:23,30). “And He is the Head of the body, the church; Who is the beginning, the Firstborn from the dead, that in all things He might have the pre-eminence. Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the church” (Colossians 1:18,24). “And not holding the Head; from Which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God” (Colossians 2:19).

The statement, “the church, which is His body” belongs exclusively to the Assembly of the Secret. There is “ONE BODY” (Ephesians 4:4).

- a. Jesus Christ is never designated “Shepherd of the Church. The Assembly of the Body belongs to the Heavenlies; therefore the idea of Shepherd and Sheep is out of place.
- b. Jesus Christ is never designated “King of the Church”. He is King in relation to Israel. Members of the Assembly are not subjects of a King and earthly kingdom; but members of the Body of which Christ is Head.

The supreme relation of Christ to this Assembly is that of HEAD.

So whatever the relationship, be it that of Israel or the Assembly, it is always entered into with a view to the purpose of God for each. God’s purpose for Israel being that of Earthly Glory; while the Assembly has been created for His Heavenly Glory; so the relationships correspond.

DIVINE DECLARATION

Many make the mistake by concluding that there is but one Gospel. This can only result in confusion. There are three Greek words used in the New Testament with reference to the Gospel – euaggelizo and euaggelion which mean “to announce good news,” “declare good tidings,” “a good message,” fulfillment of the promise of salvation” and “the good news of salvation”. Proeuaggelizomai (used once in Galatians 3:8) and meaning “to announce glad news in advance, to preach before the Gospel”. There is “Good News” of The Kingdom (Matthew 4:23); of God (Romans 1:1); of Christ (2 Corinthians 2:12); of Peace (Ephesians 6:15; of Salvation (Ephesians 1:13); of Grace (Acts 20:24; and of Everlasting or Aionion (Revelation 14:6).

So the Bible contains Good News of various kinds. Let us rejoice in the Gospel of the Kingdom concerning Israel; but not seek to appropriate it to ourselves.

9-A THE DIVINE DECLARATION

(For Israel)

The Gospel of the Kingdom

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ‘Thy God reigneth’” (Isaiah 52:7). “And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom” (Matthew 4:23). “And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people” (Matthew 9:35).

What Kingdom? “The Kingdom of the Heavens” (Matthew 3:2). What is the Kingdom of the Heavens? “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever” (Daniel 2:44). This good news tells of the Sovereign King ruling in the sovereignty of Israel over the Gentile Nations. It is Kingdom News – The Kingdom.

1. Its Communication: To and through God’s messengers, the Prophets and the Son – “God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son” (Hebrews 1:1-2).

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ‘Thy God reigneth’” (Isaiah 52:7). “The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. (Isaiah 61:1-3). “And she shall bring forth a Son and thou shalt call His name Jesus: for He shall save His People from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, ‘behold a virgin shall be with child and shall bring forth a Son and they shall call His name Emmanuel, which being interpreted is God with us’” (Matthew 1:21-23). “For unto you is born this day in the city of David a Saviour which is Christ the Lord” (Luke 2:10-11). “And it came to pass afterward that He went throughout every city and village preaching and showing the glad tidings of the kingdom of God: and the twelve were with Him” (Luke 8:1). “And how shall they preach except they be sent? As it is written, ‘How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things’” (Romans 10:15). Also look up and read these passages Joel 2:21-32 and Revelation 1:1-7). Blessed news for Israel!

2. Its Centralization: Jesus Christ as “The Seed of Abraham and the Seed of David.” “The book of the generation of Jesus Christ, the Son of David, the Son of Abraham” (Matthew 1:1). “Hath not the scripture said that Christ cometh of the seed of David and out of the town of Bethlehem where David was?” (John 7:42) “And when He had removed him He raised up unto them David to be their king; to whom also He gave testimony and said, ‘I

have found David the son of Jesse a man after Mine own heart, which shall fulfill My will.' Of this man's seed hath God according to His promise raised unto Israel a Saviour Jesus" (Acts 13:22-23). "Concerning His Son Jesus Christ our Lord, Which was made of the seed of David according to the flesh" (Romans 1:3). "Now to Abraham and his seed were the promises made. He saith not 'And to seeds' as of many; but as of one, 'and to thy Seed' Which is Christ" (Galatians 3:16). "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (2 Timothy 2:8). "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Hebrews 2:16).

There can be no Good News for Israel apart from Christ as "The Seed of Abraham and of David."

3. Its Confirmation: Physical signs, powers and wonders accompanied the preaching of the Gospel of the Kingdom. "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people" (Matthew 4:23). "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following" (Mark 16:20). "But this is that which was spoken by the prophet Joel" (Acts 2:16). "And it shall come to pass afterward that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord come, and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said and in the remnant whom the Lord shall call" (Joel 2:28-32). "Ye men of Israel, hear these words; Jesus of Nazareth a Man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you as ye yourselves also know" (Acts 2:22). "And fear came upon every soul and many wonders and signs were done by the apostles" (Acts 2:43). "And by the hands of the apostles were many signs and wonders wrought among the people and they were all with one accord in Solomon's porch" (Acts 5:12). "Long time therefore abode they speaking boldly in the Lord Which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands" (Acts 14:3). "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons and the diseases departed from them and the evil spirits went out of them" (Acts 19:11-12). "Through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ" (Romans 15:19). "God also bearing them witness both with signs and wonders and with divers' miracles and gifts of the Holy Ghost according to His own will" (Hebrews 2:4).

The good news of the Kingdom was confirmed by good deeds. The "signs" were for the purpose of faith.

4. Its Characterization: The good news of the Kingdom is Good, True, Pure, Holy and Sure. It is prophetic and potent. It assures and insures a condition superior to anything Israel has yet enjoyed.

In the Prophetic Word Israel is called upon to rejoice in contemplation: in the future she will rejoice in realization.

a. By an Election: “Now the Lord had said unto Abram, ‘Get thee out of thy country and from thy kindred and from thy father’s house unto a land that I will show thee: and I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing; and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed’” (Genesis 12:1-3). “But thou, Israel art My servant, Jacob whom I have chosen, the seed of Abraham My friend. Thou whom I have taken from the ends of the earth and called thee from the chief men thereof and said unto thee, ‘thou art My servant; I have chosen thee and not cast thee away’” (Isaiah 41:8-9). “Behold My servant, whom I uphold; Mine elect in whom My soul delighteth; I have put My spirit upon; He shall bring forth judgment to the Gentiles” (Isaiah 42:1). “And I will bring forth a seed out of Jacob and out of Judah an inheritor of My mountains; and mine elect shall inherit it and My servants shall dwell there” (Isaiah 65:9). “They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of My people and Mine elect shall long enjoy the work of their hands” (Isaiah 65:22). “And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other” (Matthew 24:31). “For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works but of Him That calleth” (Romans 9:11). “Even so then at this present time also there is a remnant according to the election of grace” (Romans 11:5). “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you and peace be multiplied” (1 Peter 1:2).

b. By a Rejection: “And the Lord said unto Samuel, ‘Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee but they have rejected Me, that I should not reign over them’” (1 Samuel 8:7). “And ye have this day rejected your God Who Himself saved you out of all your adversities and your tribulations; and ye have said unto Him, ‘nay, but set a king over us,’ now therefore present yourselves before the Lord by your tribes and by your thousands” (1 Samuel 10:19). “Yet the Lord testified against Israel and against Judah, by all the prophets and by all the seers saying, ‘Turn ye from your evil ways and keep My commandments and My statutes according to all the law which I commanded your fathers and which I sent to you by My servants the prophets,’ notwithstanding they would not hear but hardened their necks like to the neck of their fathers that did not believe in the Lord their God, and they rejected His statutes and His covenant that He made with their fathers and His testimonies which He testified against them; and they followed vanity and became vain and went after the heathen that were round about them, concerning whom the Lord had charged them that they should not do like them” (2 Kings 17:13-15). “Hear O earth; behold I will bring evil upon this people even the fruit of their thoughts because they have not hearkened unto My words nor to My law, but rejected it” (Jeremiah 6:19). “The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?” (Jeremiah 8:9) “Then said God, ‘call his name Lo-ammi, for ye are not My people and I will not be your God’” (Hosea 1:9). “My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee that thou shalt be no priest to Me; seeing thou hast forgotten the law of thy God, I will also forget thy children” (Hosea 4:6). “Saying, the Son of man must suffer many things and be rejected of the elders and chief priests and scribes and be slain and be raised the third day” (Luke 9:22). “But first must He suffer many things and be rejected of this generation” (Luke 17:25).

c. By a Tribulation: “The following passages of scripture will show this to be true: Leviticus 26:16-33 and Deuteronomy 28:15-46, please read them. “For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" Matthew 24:21-22).

d. By Repentance: "O remember not against us former iniquities: let Thy tender mercies speedily prevent us: for we are brought very low. Help us O God of our salvation for the glory of Thy name: and deliver us and purge away our sins for Thy name's sake" (Psalms 79:8-9). "And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel who delivered them, even Othniel the son of Kenaz, Caleb's younger brother" (Judges 3:9). "O daughter of My people gird thee with sackcloth and wallow thyself in ashes; make thee mourning as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us" (Jeremiah 6:26). "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced and they shall mourn for Him as one mourneth for his only son and shall be in bitterness for Him as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart and their wives apart; the family of the house of Nathan apart and their wives apart; the family of the house of Levi apart and their wives apart; the family of Shimei apart and their wives apart; all the families that remain, every family apart and their wives apart" (Zechariah 12:10-14). "Then went out to him Jerusalem and all Judea and all the region round about Jordan and were baptized of him in Jordan, confessing their sins" (Matthew 3:5-6).

e. By Restoration: "The word that came to Jeremiah from the Lord saying, 'thus speaketh the Lord God of Israel saying, write thee all the words that I have spoken unto thee in a book, for lo the days come saith the Lord that I will bring again the captivity of My people Israel and Judah saith the Lord: and I will cause them to return to the land that I gave to their fathers and they shall possess it'" (Jeremiah 30:1-3). "And these are the words that the Lord spake concerning Israel and concerning Judah. Alas for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day saith the Lord of hosts that I will break his yoke from off thy neck and will burst thy bonds and strangers shall no more serve themselves of him: but they shall serve the Lord their God and David their king whom I will raise up unto them. Therefore fear thou not O My servant Jacob, saith the Lord; neither be dismayed O Israel: for lo I will save thee from afar and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet and none shall make him afraid. For I am with thee saith the Lord to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure and will not leave thee altogether unpunished" (Jeremiah 30:4,7-11). "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, 'ye are not My people' there it shall be said unto them, 'ye are the sons of the living God.' Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea 1:10-11). "Afterward shall the children of Israel return and seek the Lord their God and David their king: and shall fear the Lord in the latter days" (Hosea 3:5). Read Joel 2:25-32 concerning the restoration of Israel and Joel's prophecy that is quoted in Acts chapter 2 by Peter. "But upon mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall possess their possessions" (Obadiah 17)."And so all Israel shall be saved; as it is written, 'there shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob'" (Romans 11:26).

In Psalm 78 we find that Israel is in:

Rebellion: “And might not be as their fathers, a stubborn and rebellious generating; a generation that set not their heart aright, and whose spirit was not steadfast with God (Verse 8).

Retribution: “Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob and anger also came up against Israel” (Verse 21).

Repentance: “When He slew them then they sought Him: and they returned and enquired early after God” (Verse 34).

Redemption: “And they remembered that God was their rock, and The High God their redeemer” (Verse 35).

Restoration: “For He remembered that they were but flesh; a wind that passeth away and cometh not again” (Verse 39).

5. Its Consummation:

The Gospel of the Kingdom points to a time when God’s purposes for Israel in the earth will be fully and gloriously realized. The preaching of this Gospel will be in effect up to the end. “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14). Note “end” – Greek “telos.” This Gospel will be proclaimed again after God has accomplished His purpose in the Dispensation of the Secret.

The good news for Israel will be fully and finally realized in the earth. “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, ‘behold your God’” (Isaiah 40:9). Also read Isaiah 61:2-6 and Isaiah 62:1-12).

9-B THE DIVINE DECLARATION

(For The Assembly)

The good news of a dispensation of grace

God revealed a secret to the Apostle Paul that had never before been revealed, that He had prepared a dispensation of pure grace based on the gospel of Christ’s saving work in His death, burial and resurrection. Now both Jew and Gentile would be partakers of a promise to put them together into one body with a heavenly hope rather than an earthly hope. “To the praise of the glory of His grace wherein He hath made us accepted in the Beloved: in Whom we have redemption through His blood the forgiveness of sins” (Ephesians 1:6-7).

1. Its Communication: To and through the Apostle Paul and his associates: “How that by revelation He made known unto me the mystery; as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit” (Ephesians 3:3-5). During the Pentecostal Administration Paul was shut up to the

“prophets and Moses.” “Having therefore obtained help of God I continue unto this day witnessing both to small and great saying none other things than those which the prophets and Moses did say should come: that Christ should suffer and that he should be the first that should rise from the dead and should show light” (Acts 26:22-23). “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory” (Colossians 1:26-29).

2. Its Centralization: Jesus Christ as “the Son of God” and “Head of the Assembly” in relation to Israel, Christ is King and in relation to the Assembly He is Lord and Head. “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3). “And hath put all things under His feet and gave Him to be the Head over all things to the church which is His body, the fulness of him That filleth all in all” (Ephesians 1:22-23). “And He is the Head of the body, the church: Who is the beginning, the Firstborn from the dead: that in all things He might have the preeminence” (Colossians 1:18). There is no Gospel of the Grace of God for the Assembly apart from the exalted Lord and Head. “And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in Whom all the building fitly framed together groweth unto an holy Temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit” Ephesians 2:20-22). “If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God” (Colossians 3:1-3).

3. Its Confirmation: There are no physical demonstrations accompanying and confirming the Gospel of Christ as the Head of the Church. All here is spiritual and invisible. The confirmation of this good news is by the sealing of the Holy Spirit. “In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise” (Ephesians 1:13). “And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption” (Ephesians 4:30). Ephesians 1:17-19 is sufficient also for confirmation: “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened that ye may know what is if hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power”

Faith in the word of God:

4. Its Characterization: The good news, the gospel of God’s grace for the assembly is also good, true, pure, holy and sure. It is present, prophetic and potent. It assures and insures a condition superior to anything enjoyed by any other creature. It is an imperishable hope. In a future day the Assembly will rejoice in a full realization.

a. By an Election: “According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love” (Ephesians 1:4). “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering” (Colossians 3:12). “Chosen” is eklegomai.

B By Predestination: “Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace wherein He hath made us accepted in the Beloved In Whom also we have obtained an

inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will” (Ephesians 1:5,11). “Predestination” is from the Greek word *proorizo*, note “unto.”

c. By Redemption: “In Whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace” (Ephesians 1:7). “In Whom we have redemption through His blood, even the forgiveness of sins” (Colossians 1:14). “Redemption” is from the Greek “*apolutrosis*”- Ephesians 1:6 “made us accepted in the Beloved”.

d. By Revelation: “Having made known unto us the mystery of His will according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ both which are in heaven and which are on earth; even in Him” Ephesians 1:9-10). “How that by revelation He made known unto me the mystery; as I wrote afore in few words. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ” (Ephesians 3:3,9). “This is a great mystery; but I speak concerning Christ and the church” (Ephesians 5:32). “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory” (Colossians 1:26-27). “Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds” (Colossians 4:3). The word “mystery” is from the Greek “*musterion*”.

e. By Glorification: “That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish” (Ephesians 5:27). “Who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself” (Philippians 3:21). “Strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness” (Colossians 1:11). “The eyes of your understanding being enlightened that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints” (Ephesians 1:18). “That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man” (Ephesians 3:16). “But my God shall supply all your need according to His riches in glory by Christ Jesus” (Philippians 4:19).”To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory: (Colossians 1:27). “When Christ Who is our life shall appear, then shall ye also appear with Him in glory” (Colossians 3:4). “Glory” is from the Greek word “*doxa*” meaning “dignity, glory, honor, praise and worship”.

5. Its Consummation:

The Gospel of God’s grace during this dispensation points to a time when God’s purposes for the Assembly in the Celestial Spheres will be fully and gloriously realized. The preaching of this Gospel will be in effect until the last member of the Body has been saved. This is the best of all news for this Dispensation. Nothing has ever equaled it; and nothing will ever equal it. When the good news concerning the Assembly, the Body of Christ is fully and finally realized, then this “New Man” will be manifested with Christ in glory. “When Christ, Who is our life shall appear, then shall ye also appear with Him in glory” (Colossians 3:4).

THE END